Glad Tidings of Arba'een

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Arba'een is a gathering of lovers of peace and friendship from all over the world, next to each other, near the grave of the Imam of Humanity and Love, in order to unanimously declare that in spite of racial and religious differences, they can live in peace, friendship and in close proximity to each other, and to show that, if the ruthless politicians are not, all people of the world, despite the religious and racial differences, can peacefully coexist with each other and live in kindness and affection.

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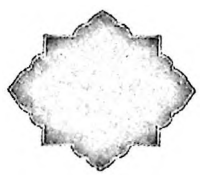
Contents

Introduction
1. Esoteric Interpretation of *Arba'een*
2. A common goal for a common soul
3. Who is Imam Hussein (a.s.)?
4. Worldly glad tidings (*Arba'een*, a symbol of peace and global unity)
5. *Arba'een* is the good news of the destruction of all the arrogant and criminals of the world
6. *Arba'een*, good news of the Promised One of all religions and the Savior of all humanity
7. Characters and attributes of the people of *Arba'een*
8. People of *Arb'eeen*
9. *Arba'eein* is the symbol of reform
10. Knowledgeable pilgrim
11. Thought is a special feature of the knowledgeable pilgrim
12. Appreciating the great blessings of *Arba'een*
13. Good news of *Arba'een* for the Hereafter



Introduction

In recent years, after the tyrant's death in Iraq, a movement was formed gradually in Iraq that can be called a great revolution and an epic.

This holy movement has smoothly passed its own powerful and evolution phases, and today the sacred movement of *Arba'een* has become a major global movement and a huge international epic. In this massive and unprecedented movement, about 90 countries participate with a mix of Shiites, Sunnis, Christians, Jews, Hindus and even secular.

This global epic in its essence carries a lot of glad tidings for Muslims and other people of the world. The beginning of these glad tidings began with a historical glad tiding by Lady Zainab.

When Imam Hussein (a.s.) and his loyal followers were martyred in Karbala, their women and children were captured and taken to the court of the tyrannical ruler and the crime of Yazid. The captive leader, Lady Zainab, humiliated Yazid's strength and made his historical glad tidings as follows:

«انّی استصغرک، فَوَ اللهِ لَا تَمْحُو ذِکْرَنَا وَ لَا تُمِیتُ وَحْیَنَا»[1]

"I see you so humiliated, swearing by God that you can never obliterate our name and kill our revelation."

Zainab's glad tiding is related to the ongoing period of the reformative action and the movement of Imam Hussein (a.s.), which is well seen by all the people of the world so far. The other glad tidings we see today are related to the global extent of Imam Hussein's

[1] Taslīyat al-Majālis wa zīnat al-Majālis, vol. 2, p. 390.

movement.

Today, the movement of *Arba'een*, although it has Shiite roots, is no longer dedicated to Shiites, but also followers of all religions, divine and non-divine are also active, and this will be more and more highlighted year by year.

No power can bring tens of millions of people voluntarily and romantically from all over the world together around the infallible Imam. It is a crowd that moves from the heavenly and non-heavenly religions with peace and love in a single queue to the shrine of the perfect man. On the other hand, no power can prevent this massive global community and the familiarity of their hearts.

In this writing, we are going to briefly outline the *Arba'een* glad tidings for Muslims as well as followers of other religions in the world.

Mohammad Shojaie

Esoteric Interpretation of *Arba'een*

Arba'een, like the sea, has many unbelievable wonders, but one of its mysterious wonders is a multi-tens of millions of people with a mix of nationalities and religions, all of which revolve around the center of an Imam, "successor of Allah", with the love of the perfect man, they go with a mixture of praise and sanctification to the pilgrimage of his grave. The aggregate of this population, with this amazing combination around the holy personality and a divine leader is not interpretable by the apparent wisdom that captured by naturalism.

The biggest political analysts of the day are also unable to understand this movement and its depth. Only the rational can understand and explain this movement correctly, which is equipped with the illuminated weapon of revelation and the teachings of the infallible Imams, because only the word of God, who is the creator of human beings, as well as the words of the infallible Imams, who are the true successors of God in the interpretation and explanation of His word, are reliable and acceptable.

No one other than God and his innocent successors are aware of human beings and the existential structure and purpose of his creation. Here and in brief, we will highlight a few key points about human truth and structure of divine words and illuminated statements of infallible Imams. Undoubtedly, a proper understanding of human structure will play a fundamental role in deep understanding of the holy movement of *Arba'een* and its proper orientation towards the

happiness of the human community:

1. All human beings have been created from the single soul, which has been construed as "the Spirit of God" in the Holy Qur'an: «نَفَخْتُ فِيهِ مِن رُّوحِي» "I breathed into him of My [created] soul." (Sura Sad, verse 72)

2. This spirit is the light of the first creation of God, which is referred to in the Holy Qur'an as "the loftiest similitude", the most excellent example of the names and attributes of God: «لَهُ الْمَثَلُ الْأَعْلَى» "To Him belongs the loftiest similitude." (Sura Room, Verse 27)

3. This light is the very truth of the perfect man, which is the first divine creature who is most similar and closest to Him, namely, Noor Muhammad and the Progeny of Muhammad (Peace be upon them). The Holy Prophet (pbuh) reports this fact and this creation: "The first thing that God created was my light." [2]

4. Imam Reza (a.s.) in this regard, says: "The first thing God created was our souls." [3]

5. We conclude from these statements: All human beings bear the divine spirit and the light of Muhammad (pbuh) and the Progeny of Muhammad (pbuh). And for this reason, this light is constantly shining in the presence of humans all over the world, and has the amazing speed in the tendency towards Islam and Shiism.

6. Yes, all human beings in their origins are the members of the Muhammad (pbuh) and the progeny of Muhammad (pbuh). All human beings have a celestial and divine family, all of which are partner and family in this root. They

2 . 'Awāli al-Āli, vol. 4, p. 99.

3 .'Uyūn Akhbār al-Riḍā, vol. 1, p. 262.

are the heavenly fathers and the true origins of all human beings.

7. The existence of this divine root in all human beings which called the supra rational power in the specialized discussions of anthropology, makes people, in their essence, love the absolute truth and infinite perfection. Yes, all humans are, without exception, lover of absolute goodness, absolute beauty, absolute science, absolute power, absolute happiness, absolute joy and absolute and eternal life. Undoubtedly, based on the rational reasons, the whole and the part of these perfections are gathered in an infinite and absolute being, "Allah", and therefore Allah is the source of all human beings. Therefore, "Allah" is the beloved and true God of all people, regardless of religion and rituals.

8. Given these preconditions, we understand well that the word "*La ilaha ila Allah*" means "there is no lover except Allah", it is not only an Islamic slogan and a cornerstone of the religion of Islam and all its teachings, but also a "human truth" and is eternal in the system of creation. Whether people know it or not, in their essence, they carry this divine light and absolute love and infinite perfection, namely, "Allah."

The word "*La ilaha ila Allah*" is not a matter of figurative and religious, but a true fact and a fixed law of the universe.

9. God, the Wise, Needless and Compassionate, has blessed this spirit in human beings in order make them capable to convey an inexhaustible meaning and beauty to a true and eternal love for a true and eternal beloved, and

cause them to be abandoned from their mortal beloved ones of the world. Obviously, man in the world, in love with anyone or anything, is due to the kind of beauty and perfection in which he or she sees, while the origin and principle of all beauty and perfection is great and merciful God; so human beings are in their essence love God. For this reason, humans gradually separate from their beloved ones after a time when they reach the finitude of the little earthly beloved.

10. The greatest human catastrophe occurs when a person does not understand this fact and destroys his infinite life with a quest for mortal beloved ones.

11. Obviously, God is the absolute and infinite being, and like any absolute thing such as sound, energy, light, color, and other things, it is neither recognizable nor connectable until there is a limited appearance; for example, energy cannot be known without communicating in mechanical or electrical form. That is why God, by creating a perfect man, the highest example of the beautiful divine attributes, on the one hand, made it possible to be recognized for humans; and, on the other hand, He made it easy to be loved by mankind.

12. The love of every human being to the perfect human beings is due to their greatest similarity to God, and for having human attributes and divine ethics, that is why they represent the perfect manifestation and are the mirror of the Beautiful and Compassionate Lord. Throughout the history, the prophets and divine leaders have been the most beloved people, because they manifested Allah'

attributes more than anyone else, and on the contrary, the tyrants and enemies of the prophets and disbelievers are the most hated human beings.

Now, with these twelve principles and points, we can easily explain and interpret the sacred and universal epic of *Arba'een*. In *Arba'een-e Husseini*, tens of millions of people from about 90 countries give up their all religious and racial differences and at the height of unity and empathy, they gather around the Perfect Successor of Allah and, with admiration and sanctification, approach their true beloved one, Allah.

This approach means that they, with the love for the most perfect manifestation of God and who possesses the most divine attributes, and making him as their pattern, educate their spirit of infinite desires and gradually resemble their true beloved and his divine qualities. The approaching between man and God, as well as man with the perfect man, is not created except by a spiritual similarity to the attributes of God, as well as the likeness to the perfect man.

A common goal for a common soul

Every group has a common purpose and a single spirit; and when a group of people forms a society, this community has a collective spirit and a common goal. In the community of tens of millions of *Arba'een*, which is one of the largest gatherings of human history in the modern era, all the participants, as well as all those who have not succeeded in participating in the *Arba'een*, but are the lovers of this community, have a single soul, which is the

same common spirit of humanity and that is the same spirit of God that has been saved in all Humans.

The Holy Quran, as the last Book on the common soul of all human beings, says: «نَفَخْتُ فِيهِ مِن رُوحِي» "I breathed of My spirit (I created) into him." The being of this common and divine spirit in all human beings has made them love the beginning and the source of all the goodness and beauties on the earth and hate every kind of cruelty, evil and ugliness.

Humans, if they fall in love with anyone or anything, is for the reason that the one or the thing albeit insignificant, has a degree of goodness or beauty that the principle and all those goodness and perfection are gathered in the absolute perfection being, that is, Allah the Great and the Merciful.

Therefore, in fact, humans have only one true beloved, and other beloved ones have all their goodness, perfections and their beauties from their creator, and they are never the true owner of their existence and perfections.

"*lā ilāha illā Allāh*" is the most fundamental, beautiful and the most real truth of the creation of man and the world. No love for a man is bigger, more important, more serious and lasting than love for the beauty, goodness, absolute and infinite kindness, that is Allah. All beloved ones lose their fascination versus the absolute beloved of humans, and one day, they abandon the humans.

The only love that remains for man forever and never abandons human is the love for God, who is the eternal true beloved. Yes, the predominant spirit over of one of the largest

religious gatherings of the people of the world that composed of all religions is not devoted to a specific religion. This is the spirit of monotheism and the "divine spirit" of all human beings.

Who is Imam Hussein (a.s.)?

Why is this human and universal community, made up of dozens of countries around the world, and of all religions and nationalities, formed on the path to his tomb and the place of his martyrdom and around his grave?

Imam Hussein (a.s.) is a perfect man, who represents all the good qualities and attributes of God. He is the perfect manifestation of the spirit that God has breathed in human beings, a spirit that is the truth of all human beings and the whole truth of humanity.

Imam Hussein (a.s.) is the complete manifestation of all goodness, kindness and beauty. This perfect man is the full manifestation of God who is the true beloved of mankind.

This great martyr of history is the perfect man who manifested the greatest and most complete man's love for God, so that humanity and human beings are not left without a pattern and not amazed in the love of their true beloved.

On the day of his martyrdom, he sacrificed his property and his family in the battle with the enemies of humanity, so that "man" and human love, namely, love for God remain. Hussein (a.s.) sacrificed everything for the common beloved of humans, so that the way of love and love for God and love for humans remain eternal and lasting.

He is not only the Imam and the leader of a certain religion and nationality, but is the pattern and leader of all the human beings who are away from their beloved and beloved ones.

Imam Hussein (a.s.), in his life and martyrdom, taught everyone the greatest lesson of humanity, namely love for human beings and the creator of human beings. He is the greatest teacher of goodness and kindness, so for this reason, tens of millions of people every year abandoning their racial and religious differences, romantically gathered all together around their teacher and leader.

Arba'een's glad tiding is divided into two general categories of worldly glad tidings and the glad tiding of the Hereafter:

Worldly glad tidings

***Arba'een*, a symbol of peace and global unity**

Arba'een is a commandment by the infallible Imams to create the unity, power and survival of the Islamic *Ummah*, and now *Arba'een* has become the symbol of the unity of the power of the Islamic *Ummah* and the unity of Islam with other religions against the arrogant countries.

Arba'een is a gathering of lovers of peace and friendship from all over the world, next to each other, near the grave of the Imam of Humanity and Love, in order to unanimously declare that in spite of racial and religious differences, they can live in peace, friendship and in close proximity to each other, and to show that, if the ruthless politicians are not, all people of the world, despite the religious and

racial differences, can peacefully coexist with each other and live in kindness and affection.

Imam Hussein (a.s.) is the greatest symbol of justice and peace in the world who collects his lovers and children from all nations and religions to teach them the lesson of liberty and justice and the fighting against the arrogant of the world, and to teach them to love each other and to unite on the basis of the divine and human spirit, and establish the international and global civilization of humanity.

***Arba'een* is the good news of the destruction of all the arrogant and criminals of the world**

Arba'een is the meeting place for the kind and pure people of the world to proclaim their disgust for the disagreement of the nations and to say that they are overwhelmed by the war and violence of the ruler of the world, and they wish a world without bloodshed and oppression; as well as a symbol of the protest of justice seeking people against all injustice, tyranny and global violence.

Arba'een is a place for the kind and brave men who are ready to fight, like Imam and their beloved Father, Hussein (a.s.), against oppression and corruption, and oppressors of the world.

In fact, *Arba'een* is the holy congregation to cry for justice and peace by the oppressed people of the world whose rights and desires have been destroyed by the global arrogance and ruthless powers of the world.

This occasion is a place for the kind and brave men who are ready to fight, like Imam

and their beloved Father, Hussein (a.s.), against oppression and corruption, and oppressors of the world.

The unique and universal epic of *Arba'een*, with its amazing effects and its unmatched combination, is a huge alarm for the world arrogant and their degenerate culture.

Arba'een is a major cultural and global invasion against the culture of the West and against all the arrogant powers of the world, and it gives the good news to the end of the dominance of cultural, political powers of the world over the dispossessed people.

Arba'een is a major cultural and global invasion against the culture of the West and against all the arrogant powers of the world. What are crushed under the feet of the marches of *Arba'een* are the arrogance of the world powers and the enemies of humanity and global peace.

The huge and unique movement of *Arba'een* is so magnificent and great that all the enemies of humanity and world peace are horrified, and for this reason they are trying to distort it and also censor its news.

If the truth of *Arba'een* and its wonderful news reaches the people of the world, then the time will come to eradicate the global oppression and corruption, and will create the peace and reconciliation around the world.

For this reason, the Zionists and global arrogances have used all their power and their ability to stop the illumination of this holy movement in the world, and severely have banned and censored the news of the great epic of *Arba'een*, because *Arba'een* by its unique

international capacity threatens all their interests.

In such a situation, it is our duty to convey the message of *Arba'een* to all people around the world. We must play our historic role well. We should send our memories, photos, videos, messages and downloads to as much as possible all around the world.

The movement of *Arba'een* discourages the enemies of Ahl al-Bayt and the enemies of the Imam of Time. Unfortunately, the world of atheism as a single united nation, by media practices such as the censorship of all news related to *Arba'een*, is trying to stop the news of this epic with its amazing dimensions to reach the attention of the world.

Arba'een is a good news of the realization of this verse:

«هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ»[4]

"It is He Who has sent His Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it)."

The march of *Arba'een* is a loud and clear message that announces the end of absurd ideas and false material schools to the whole world.

Arba'een also is the glad tidings of the realization of this verse that:

«وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ»[5]

"And We wished to be Gracious to those who were being depressed in the land, to make

[4] Sura Tawbah, Verse 33.

[5] Sura Qasas, Verse 5.

them leaders (in faith) and make them heirs."

Arba'een symbolizes the power of the Islamic world and the poorer nations of the world against the global arrogance of the enemies of humanity and global peace.

Arba'een is the greatest manifestation of the loyalty and empathy of the *Ummah* of Islam, rather the people of the world for the uprising of universal promised one.

Arba'een is a shelter for all the good and oppressed people of the world to have a great and sweet experience of a free life, with kindness and peace.

What are crushed under the feet of the marches of *Arba'een* are the arrogance of the world powers and the enemies of humanity and global peace.

***Arba'een*, good news of the Promised One of all religions and the Savior of all humanity**

Arba'een is a small replica of the Promised Government of End of the Time that is promised by all religions. The minimum area of this government is eighty kilometers, the route from Najaf to Karbala, and a maximum of about five hundred kilometers, that is the walking route from other parts of Iran and Iraq to Karbala. In this area, we will see the special and beautiful features of the promised and lasting government, some of which are:

1. All tens of millions of lovers participating in this march have no disagreement; all racial, national and religious differences are discarded in this march, and the participants merely move on the basis of human, spiritual, and spiritual connections to a destination, the Imam and the

leader of all the goodness and beauties.

2. This luminous pathway is the most complete and unique and most magnificent manifestation of human kindness and love for each other.

All participants are at the peak of love, humility and sacrifice to each other. They serve each other and love each other. *Arba'een's* path is the most merciful, joyful, and most peaceful route in the world.

3. Within a few kilometers of it, all services are free. Along the way, everyone can get dozens of types of food, fruit and drink to their desire and as much as they like, without paying money. He can sleep wherever he likes. All health services and even foot and body massage are free, and cultural services and visiting the beautiful exhibitions are free of charge.

4. The unique opportunity to get acquainted with the various items of people around the world in *Arba'een* is easily provided. The opportunity to meet the people of dozens of countries around the world, and all the followers of these religions, is an unparalleled, enjoyable and spectacular opportunity.

5. Freedom of expression is the most unique and enjoyable opportunity to present religious, political and social issues.

6. In the *Arba'een*, all people of the world, from any country and with any religion, gather around the center of an Imam. *Arba'een* is the practice for the government of the Imam of Time (a.s.). *Arba'een* represents the divine power to bring tens of millions of people around the center of a perfect Man and infallible Imam to form a world-savior army.

7. Divine assured aid for the pilgrims of Imam Hussein (a.s.) in *Arba'een* is as great as the *Arba'een* epic; the more magnificent and more crowded the *Arba'een* be held, the help of God will be larger and more.

«إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ»[6]

"O You who believe! If you will aid (the cause of) Allah, He will aid you, and plant your feet firmly."

8. Therefore, whoever comes to the *Ziyarat* of Imam Hussein's grave will be part of the Imam's army at the time of the advent. When they do sacrifice for Imam Hussein (a.s.), they are more prepared and willing to sacrifice their lives for the Imam Mahdi (a.s.).

9. It is very important that Imam Khomeini said: "This is Muharram and Safar that kept Islam alive." It means, it was because of Muharram and Safar, and because of seeking the martyrdom that the Islamic Revolution happened; and the Islamic Revolution is a primitive revolution for the advent of the Imam of Time (a.s.).

10. Sins of *Arba'een's* pilgrim will be forgiven by membership in the party of God and the Ahl al-Bayt, and in this way he will become a soldier and a party of God and of the Ahl al-Bayt.

11. The day of *Arba'een*, is a very important day, because with *Arba'een*, a great event is taking place that all the Imams were eagerly looking forward to it.

12. *Arba'een march* is participating in the epic of the Reformer and the Savior of the

[6] Sura Muḥammad, Verse 7.

universe.

13. In *Arba'een*, people practice for advent; it means that people gather together whose ethics are like life in the Imam's time.

14. In *Arba'een's* culture, individuals behave according to the mood of the era of the Imam of the Time (a.s.), that is to say, they show sympathy, sacrifice and self-sacrifice to each other. All people, especially the dear people of Iraq, show this mood very well; throughout the year, even poor people will gradually save their money so that they can be sacrificed to Imam Hussein's pilgrims in *Arba'een*.

15. Everyone who knows *Arba'een* and its global effects and the determining role of *Arba'een* in preparation for "advent of the savior of the religions", understands well that why the *Ziyarat* of Imam Hussein is so rewarding.

16. The *Ziyarat* of Imam Hussein (a.s.) and its mourning ceremonies are the main factor in the survival of divine religion throughout the history. These effects have led to the universal epic of Arba'een, which has become the largest gathering of free people and lovers of truth and justice.

17. The march of *Arba'een* gradually creates the power and necessary force for that global movement.

18. *Arba'een* is an introduction to the fulfillment of the glad tidings of all the prophets for the advent of the promised Savior of all people on the earth.

19. *Arba'een* is an objective and transparent glad tidings for the creation of a great divine and human civilization led by the promised

Savior of all religions and humanity.

20. The *Arba'een's* movement has this characteristic that can train an army that is ready for the advent of Imam.

21. One of the lessons of *Arba'een* is that the governments and the nations can equip an army of about thirty million soldiers in a few days.

22. *Arba'een* is great good news to the end of displacement and rejection of the Imam of Time and the end of his loneliness.

23. *Arba'een*, in the form we see, is truly good news of the advent of the Imam Mahdi (a.s.).

24. When we are in this huge crowd, we should remember that we have participated in great movement that has the capacity of the revolution of Imam of the Time. We should not neglect from the true owner of the movement, from the one who brought the hearts of all to each other. We should not be ignorant of Holy Imam of the Time. Therefore, it is emphasized that those who take part in this march should set the slogan "*Labbayk ya* Mahdi" on their clothes. Setting the slogan "*Ya* Mahdi" to the forehead and holding the "*Labbayk ya* Mahdi" flag and saying the slogan "*Labbayk ya* Mahdi" will prepare our minds and hearts to remember that when we are in this huge crowd, we should remember that we have participated in great movement that has the capacity of the revolution of Imam of the Time.

25. If someone's hand reached to the hand of the Imam of the Time and His slogan "*Labbayk ya* Hussein" turned into "*Labbayk ya* Mahdi", then the blood of Imam Hussein (a.s.) has been achieved in his presence.

26. The slogan "*Labbayk ya* Mahdi" is extremely decisive and valuable. The virtue of this slogan is more than all that is mentioned in the *Ziyarat* of Imam Hussein (a.s.), crying and mourning for the Imam and the marching of *Arba'een*.

27. What Imam Hussein (a.s.), today, expects of us all is that, while paying attention to the great calamity of Karbala in the year of 61 AH, and the sacrifices of Ahl al-Bayt (peace be upon them) is to pay more attention to the larger calamity, that is the removal of infallible Imam from the rule of the people of the world.

28. All these emphasize on the *Ziyarat* of *Arba'een* with the very beautiful sentences is that the *Ziyarat* of *Arba'een* is a covenant, a treaty between you and Imam Hussein (a.s.) and the Imam of Time (a.s.).

29. In the important and authentic pilgrimages that have been emphasized, the names of these two magnates have always been put together. In the *Ziyarat* of *Arba'een*, you also pledge with Imam Hussein (a.s.) that you should be one of the soldiers of the Imam of the Time (a.s.) and you say to Imam Hussein (a.s.): "I make a covenant with you that this bond will not be broken until the advent."

30. *Arba'een* is the greatest allegiance to the promised one of end of the time and the promised one of all religions and the salvation of humanity.

31. Therefore, if anyone wants to reach to Imam Hussein's position, he must wait for the Imam of the Time (a.s.). *Arba'een* is the training of this readiness.

32. In *Arba'een*, we say: "O' The Owner of

Time! If you have been left alone for one thousand and one hundred and eighty years, now with us, you are no longer alone."

33. The Imam Mahdi (a.s.) considers the individual readiness and social unity as a precondition to the reappearance. *Arba'een* is the greatest power of creating both conditions of the advent of the Savior of the universe.

34. *Arba'een* is the greatest manifestation of the loyalty and empathy of the *Ummah* of Islam, rather the people of the world for the uprising of universal promised one.

35. The greater the *Arba'een* be held, the greater the readiness will be for the reappearance.

36. *Arba'een* is not just an army of thirty million people for the Imam, but an army of few hundred million people; because each of the pilgrims represents dozens more like themselves who liked to come to the *Ziyarat*, but because of illness and some problems they could not take part in this march.

37. Therefore, *Arba'een* is just one example, a pattern and symbol of the readiness of hundreds of millions of Muslims to sacrifice themselves in the way of the Successor of Allah and the perfect man. Even in Sunnis, Christians, Jews and other divine religions, there is also a readiness to join the army of the Successor of God. This is a feature of *Arba'een* that we should be thinking about it.

38. *Arba'een's* pilgrim knows the fact that without the "*Labbayk O* Mahdi" the slogan "*Labbayk O* Hussein" never leads to the realization and any action, and it is just remains as a slogan without support.

39. Imam Hussein (a.s.) gathered his sons, from every nation and religion, to establish a unified world government, led by the promised Savior of all religions.

Characters and attributes of the people of *Arba'een*

1. *Arba'een* is also an ocean of wonders; the marvel is the love of the perfect man. *Arba'een* is a lovely gathering.

2. The love of the infallible Imam is preferable to everything; that is, the person does not see all the matters related to him; he sacrifices everyone for Imam. Everyone unite with together like the era of the Hajj, and all the apparent qualities will go away.

3. Today more than 90 countries around the world, the lovers of Imam Hussein (a.s.) gather in the same way around the center of an Imam., not only Shiites but Sunni, Christian, Jewish, Hindu, and even those who do not have religion, are gathered here for the love of Imam Hussein (a.s.); an important incident is taking place with *Arba'een.*

4. *Arba'een* is the day when tens of millions of people gather from dozens of countries in the world to see their human identity better and clearer and more beautiful.

5. The beauty of *Arba'een* is that everyone will gather around the Imamate with whatever they are. With sickness, with disabilities, or on a wheelchair, everyone comes. Old, young and baby, all come. Dust, heat and cold, illness and disability and etc., do not prevent them from coming.

6. The marching of *Arba'een* is one of the

highest manifestations of the divine religious triumphal and the Ahl al-Bayt (peace be upon them).

7. *Arba'een* represents the free will of all the nations and the freedom and liberation of all people of the world.

8. Because God wants to know, despite the various difficulties that you have, how much you love Imam Hussein (a.s.). The clever believer, knowing this exam, does not allow any of the negative factors to prevent his move to Imam Hussein's grave, because he wants to reach his beloved one.

9. The dangers of participating in this enormous divine epic will never prevent the lovers of the Lord and the faithful of Ahl al-Bayt from attending the army of light and guidance. Imam Sadiq (a.s.) says concerning this fact:

«شِيعَتُنَا وَ اللهِ لَمْ يَزَالُوا مُنْذُ قَبَضَ اللهُ عَزَّ ذِكْرُهُ رَسُولَهُ يُنْصَرُونَا وَ يُقَاتَلُونَ دُونَنَا وَ يُحْرَقُونَ وَ يُعَذَّبُونَ وَ يُشَرَّدُونَ فِي الْبُلْدَانِ جَزَاهُمُ اللهُ عَنَّا خَيْرٍ»[7]

"I swear to God, our Shiites are continually on the day God took the spirit of His Prophet (and he died), so far, they have helped us and fought in our way, burned with fire, suffered torture and tormented and displaced in the cities, May God bless them on our behalf."

10. *Arba'een's* epic is a unique epic that eliminates dozens and hundreds of obstacles and barriers to the advent of the Imam of Time (a.s.); therefore, if someone attends this march romantically and knowledgeable, will be of the Chosen Reformers.

11. People reach the stage of sacrifice in the

[7] Kāfi, Vol. 8, P. 268.

Ziyarat of *Arba'een*; they prefer others to themselves. All are one. As Amir al-Mu'minin (a.s.) said: "When you want to treat a Muslim, be careful that he is you."[8]

People here like for others whatever they like for themselves, and do not like for others whatever they dislike for themselves.

12. Undoubtedly, *Arba'een's* marching space has the greatest power in creating these two conditions among the Shiites, rather the Muslims of the world. Millions of pilgrims gather in *Arba'een-e Husseini* for Hussein's love around his bright axis, showing a wide and complete sample of loyalty and sympathy towards the infallible Imam.

13. The march of *Arba'een* is a complete presentation of all the perfections and goodness.The atmosphere of this march is filled with love and sacrifice, tears and smiles, sadness and joy, unity and sympathy, purity and intimacy, epic and spirituality, hope and refreshing. This is the same characteristic of the advent era of the Imam of Time (a.s.). We should bring this great *Arba'een's* lesson to our cities. This is the *Arba'een* gift that we must bring it to our family and relatives, and we should always preserve the morality of *Arba'een*.

14. Hardships, enemy threats, bombings, and ... none of these have any effect on these people. This is the same insight that if at the time of Lady Zahra (a.s.) was in people, then the Lady Zahra (a.s.) would not be martyred. If this insight was at the time of Amir al-

[8] Ghurar al-Ḥikam.

Mu'minin, the rope did not fall to the neck of Amir al-Mu'minin. If this insight and beautiful sensation of the pilgrims were at that time, Imam Hassan (a.s.) would not left alone and Karbala incident would not be happened.

15. Love and sacrifice that can be seen in the *Arba'een*, are the morality of people in the era of Imam Mahdi's government. This is the *Arba'een's* morality that should also be in us after we return to our homelands. When we return to our cities, we should take the mood of the *Arba'een* era and be kind and respectful to each other; not to deal with one another after returning to our cities with the same ugly mood.

16. The companions of *Arba'een*, though seeking the world's greatest good and destroying the world's greatest evil, but like Imam Hussein (a.s.) and his beloved companions, are not ignorant of fighting against other personal and social sins, and the survival of other personal and social good.

17. In the *Ziyarat* of *Arba'een* we address the infallible Imam, saying: "And my help is ready for you." That is, I am ready to serve in this party and I am not only busy with my own affairs.

18. In the *Ziyarat* of *Al-e Yasin*, we say to the Imam of Time: "I am ready to help you." One can say this whole-heartedly to the Ahl al-Bayt, who is really ready and effective in the host of Imam of Time. The word: " I am ready to help you ", can be said by the one who is ready to remove the barriers to the reappearance and to create a general reform in the international community, and linked to the goals of *Arba'een*, not after the *Ziyarat* of Imam Hussein (a.s.) he has not helped the Imam of Time and does not remove any burden from his

shoulders.

19. We make a covenant in *Arba'een* and then register our name in the party of the Ahl al-Bayt to become a member of the party of Imam Hussein (a.s.) and the Imam of Time (a.s.), and after returning out hometown, we will help and assist our party as an active member of the party. This preparation should be permanent.

20. This luminous pathway is the most complete and unique and most magnificent manifestation of human kindness and love for each other. All participants are at the peak of love, humility and sacrifice to each other. They serve each other and love each other. *Arba'een's* path is the most merciful, joyful, and most peaceful route in the world.

People of *Arbe'een*

1. The people of *Arba'een* are loyal trustees of blood and school of Imam Hussein (a.s.).

2. They announce with their romance and epic presence that we maintain and appreciate the school that Imam Hussein (a.s.), and his followers and his family have given us with their martyrdom and jihad.

3. They declare that by their loyalty and sympathy, they pave the way for the revenge of his blood and the blood of all the prophets and divine saints.

4. They announce that they are ready as companions of Imam Hussein (a.s.) to sacrifice their lives and their property for helping the *hujjat* of God and the Imam of Time (a.s.).

5. The people of *Arba'een* go to Karbala to enroll truly in the host of Sahib Al-Zaman (a.s.).

6. The people of *Arba'een* go to Karbala to

enroll truly in the host of Sahib Al-Zaman (a.s.). The people of *Arba'een* go to Karbala to tell Imam Hussein (a.s.) that we are like your faithful companions and we never let your son, our dear Mahdi, be displaced and be left alone.

7. The people of *Arba'een* go to Karbala to tell Imam Hussein (a.s.) that be sure as long as we are, Mahdi will be no longer alone.

8. The people of *Arba'een* go to Karbala to tell Imam Hussein (a.s.) that: "O Hussein! We swear to God, we never forget Imam Mahdi (a.s.).

9. The people of *Arba'een* go to Karbala to make a covenant with the blood of Hussein (a.s.) and the children of Hussein (a.s.).

10. They are going to announce to Imam Mahdi (a.s.) that our fervor does not allow us to let you be oppressed and alone.

11. The people of *Arba'een* go to Karbala to say to their heavenly Father and their beloved Imam: No longer, the era of your sorrows and your loneliness has come to an end.

12. The people of *Arba'een* go to Karbala to declare to Sahib Al-Zaman: "O Our dear Father! We no longer want to, and we cannot bear the shame of leaving you alone. We believe that without all, life is possible, but not without you."

13. The people of *Arba'een* go to Karbala to tell the promised Mahdi (a.s.) to be sure that until the magnificent moment of the reappearance, we will not hesitate any material and spiritual jihad and also no scientific and practical jihad in your way.

14. The people of *Arba'een* go to Karbala to meet with Lady Zahra (Peace be upon her), who

asks forgiveness at her son's grave for his pilgrims, and to declare to her: "Dear mother! The time of your sorrows and cries on the loneliness and innocence of your child, our beloved Mahdi is over. As long as we are, your children, they are no longer alone."

15. The people of *Arba'een* go to Karbala to declare to their heavenly Mother that: "O Zahra! We swear to God, we never forget Imam Mahdi (a.s.)."

16. The people of *Arba'een* go to Karbala to make a covenant with their heavenly Mother that: "O dear Mother! We make a covenant with you, and we truly promise you that along with our beloved Mahdi, we will take revenge on you and all your children, and all the oppressed ones of the world. Dear Mom! Until then, your son and our heavenly Father will not be left alone."

Arba'eein is the symbol of reform

The *Arba'een's* pilgrim is subjected to the divine forgiveness and reaches to the degree of "the Chosen Reformer". We read in a narrative:

«قَالَ أَبُو عَبْدِ اللهِ: مَنْ خَرَجَ مِنْ مَنْزِلِهِ يُرِيدُ زِيَارَةَ قَبْرِ الْحُسَيْنِ بْنِ عَلِيٍّ إِنْ كَانَ مَاشِياً كَتَبَ اللهُ لَهُ بِكُلِّ خُطْوَةٍ حَسَنَةً وَ مَحَى عَنْهُ سَيِّئَةً حَتَّى إِذَا صَارَ فِي الْحَائِرِ كَتَبَهُ اللهُ مِنَ الْمُصْطَفِينَ الْمُنْتَجَبِينَ [الْمُفْلِحِينَ الْمُنْجِحِينَ] حَتَّى إِذَا قَضَى مَنَاسِكَهُ كَتَبَهُ اللهُ مِنَ الْفَائِزِينَ حَتَّى إِذَا أَرَادَ الِانْصِرَافَ أَتَاهُ مَلَكٌ فَقَالَ إِنَّ رسول‌الله يُقْرِؤُكَ السَّلَامَ وَ يَقُولُ لَكَ اسْتَأْنِفِ الْعَمَلَ فَقَدْ غُفِرَ لَكَ مَا مَضَى»

Imam Sadiq (a.s.) said: "O Hussein, Allah will write a good deed for one who leaves his house to perform the *Ziyarat* of Imam Hussein (a.s.) on foot and erase a sin from him for every step he takes. Till he arrives at the holy shrine, Allah will write him as one who has achieved

salvation and as the chosen reformers. After he completes the *Ziyarat*, Allah will write him as the successful one. When he decides to return, an angel will come to him and say: Allah's Messenger conveys his salutation on you and tells you that all your previous sins were forgiven. So, start your work from the beginning continue good deeds." [9]

The one who goes to the Ziyarat of Imam Hussein's grave, after he completes the *Ziyarat*, Allah will write him as one of the reformers.

Musleh" (Reformer) is a very great name; that is, the flow of a collective and group of Imam Hussein's pilgrimages, especially in *Arba'een*, and that is a stream that actually enters a reforming stream when someone enters it. And these pilgrimages consist of a party composed of people, and all of them are the party of God and the party of the Messenger of Allah (pbuh) and the party of the Ahl al-Bayt. A party whose members are all chosen and the mission of the party is reforming. This means that the members of this party are those who provide the conditions for a massive reform of society led by the true reformer and Imam of the Time (a.s.).

Arba'een is the epitome of Imam Hussein's reforming in the *Ummah* of Islam and the international community. Imam Hussein (a.s.) in his will to Mohammad bin Hanifah says:

«أَنِّی لَمْ أَخْرُجْ أَشِراً وَ لَا بَطِراً وَ لَا مُفْسِداً وَ لَا ظَالِماً وَ إِنَّمَا خَرَجْتُ لِطَلَبِ الْإِصْلَاحِ فِی أُمَّهِ جَدِّیأُرِیدُ أَنْ آمُرَ بِالْمَعْرُوفِ وَ أَنْهَی عَنِ الْمُنْکَرِ وَ أَسِیرَ بِسِیرَهِ جَدِّی وَ أَبِی عَلِیِّ بْنِ أَبِی

9. Kāmil al-Zīyārāt, Chapter 49, Hadith 1.

طَالِبٍ» [10]

I did not rise up on selfishness or pleasure, or for corruption and oppression, I just came out of the homeland for reform in the *Ummah* of my grandfather. I am enjoining good and forbidding evil and I will act in the manner of my grandfather and my father, Ali ibn Abi Talib (a.s.).

The pilgrim in this way is a soldier and co-worker of the Imam of Time and it consists of a party whose mission is a reform mission for the advent of the Imam of Time. For this reason, there are very specific sentences in the *Ziyarats*, especially in the *Ziyarat* of *Arba'een*.

The pilgrim of Imam Hussein (a.s.) is a "Chosen Reformer" and has a reforming spirit, and thus he approaches the Imam Mahdi (a.s.), i.e., the "Main Reformer".

Therefore, if anyone wants to reach to Imam Hussein's position, he must wait for the Imam of the Time (a.s.). *Arba'een* is the training of this readiness. In the *Ziyarat* of *Arba'een*, we read:

«فَمَعَکُمْ مَعَکُمْ لاَ مَعَ غَیْرِکُمْ»

"So I am with you, with you, and not with your enemies".

That is, in no way your enemies can exploit me. I am in your army and I will not accompany the enemy who is trying to remove *Husseini* and *Mahdavi* culture from us. In this way, the people arise in training of this readiness at *Arba'een*. That is, the people who are gathering together, whose morality is like the life in the Imam's regime.

10 Bihār al-Anwār, Vol. 44, P. 329.

Knowledgeable pilgrim

1. The sincere and knowledgable pilgrim of Ahl al-Bayt receives such a lightness and effect of their pilgrimage that he never refuses to separate his lifestyle from the lifestyle of his celestial family, rather he would like to have the same life and death of Muhammad and his purified Progeny, and that is why he always asks Allah:

"O Allah, Make my death like the death of the Prophet and his Peogeny and make my life like the life of the Prophet and his Progeny.[11]

2. The knowledgeable pilgrim knows that the purpose of Ahl al-Bayt's pilgrimage, especially the visiting of Imam Hussein (a.s.), especially in the *Arba'een* Day, is a renewing of commitment to Imam Hussein (a.s.) to continue his path and fight against the enemies of humanity.

3. The knowledgeable pilgrim is well aware that *Arba'een* is the best time and Karbala is the best place to make loyalty and universal sympathy for the reappearance of "the promised of all religions" and "the savior of all human beings."

4. The knowledgeable pilgrim will use all his material and spiritual potential to make the ceremony of *Arba'een* be organized more beautiful.

5. He, according to the knowledge of the role of *Arba'een* for the unification of the Imam Mahdi's nation on the earth, loves and serves all the participants in *Arba'een* from any religion and nationality.

[11] Mafātih al-Jinān, Zīyārat 'Ashurā.

6. The more the pilgrim's love and his knowledge for Imam Hussein is, the more he will pay attention to the Imam of Time and the savior of mankind. Therefore, the pilgrim will endeavor with all knowledge to make the atmosphere of Ahl al-Bayt's congregation, especially *Arba'een*, fit the thought of *Mahdism*.

7. The most important slogan of the knowledgeable pilgrim in *Arba'een* is: "*Labbayk O* Mahdi". He knows well that the inner meaning of the beautiful word "*Lebbayk O* Hussein" is the practical slogan of "*Labbayk O* Mahdi".

8. The knowledgeable pilgrim is well aware and confident that, in order to avenge the blood of Hussein (a.s.) and the blood of all the prophets and divine saints, only and only he should bring himself to the tent of the savior of all religions and make himself of his true helpers.

9. The knowledgeable pilgrim is certain that without the scientific and practical fighting with the culture of the enemies of humanity and world arrogance that are the main obstacles to the reappearance, he cannot accompany with the avenger of the blood of Hussein (a.s.).

10. He knows well that the slogan "*Labbayk O* Hussein" and the claim of the love of Imam Hussein (a.s.) without a serious fighting against the enemies of Hussein (a.s.) and his son's enemies, who is the Savior of all the people of the world, is a mere lie, because it is only a hollow slogan and an absurd claim.

11. Eventually, the knowledgeable pilgrim is surely convinced that if he does not become

of the Mahdi's true helpers and if he does not try to remove the obstacles of the advent of the Imam of Time, then verily he will betray Allah, all the people of the world and himself.

Thought is a special feature of the knowledgeable pilgrim

One should be thinking about *Arba'een*. What the Imams have asked us is to think a lot.

«القَصدُ إلَى الله تعالى بِالقُلُوبِ ،أبلَغُ مِن إتعابِ الجَوارِحِ بِالأعمالِ»[12]

Imam Jawad (a.s.) said: "If a person moves towards God with his heart and his thought, he will arrive sooner than he constantly bothering his body in worship."

If someone comes once to *Arba'een* and thinks about *Arba'een*, and its goals and effects, or thinks about the mysteries and wonders of *Arba'een* and the grace of God and the Ahl al-Bayt and Hazrat Abbas upon the pilgrims, he will soon reach his aim and his perfect growth.

Someone who goes on a journey, maybe he will be tired after some time, but whoever comes to the *Ziyarat* with thought and contemplation, he gets the gems that he had not received last year; that is, he will grow every year that he did not reach last year. Such persons are numerous in throughout history. The same Shiites and apparent lovers invited Imam Hussein (a.s.). Imam Hussein and the Imam of Time (a.s.) do not need the ignorant Shiites, but most of the blind and deaf followers annoy them; Therefore, the Shiites must be intellectuals and religious scholars. The

[12] Bihār al-Anwār, vol. 67, Chapter 44, p. 60.

worship and *Ziyarat* with thinking and recognition is so valuable.

«لَقَد آذانا جُهَلاءُ الشّيعةِ وَ حُمقَانُهُم وَ مَن دِينُهُ جِناحُ البَعُوضَةِ أرجَحُ مِنهُ»[13]

The Imam of Time (a.s.) said: "The stupid and ignorant Shiites are annoying us, and those who the wing of flies are heavier than their faith."

Therefore, the Shiites must be intellectuals and religious scholars.

Someone who comes to *Arba'een* with thoughts, his *Arba'een* will be better and deeper than last year, and his personality will be closer to Imam Hussein (a.s.). But whoever does not think, his worship will be on compulsory and force.

What Imam Hussein (a.s.) wants from us, and it has more rewards than weeping and mourning, is thinking. Thinking about my mission in *Arba'een*, and how should I convey *Arba'een's* message and *Arba'een's* culture to my country and other nations?

Appreciating the great blessings of *Arba'een*

We should not be disturbed by the crowded marching of *Arba'een*. The beauty of *Arba'een* is in its crowdedness. The mercy of the community is greater:

«فَإنَّ يَدَ اللهِ [عَلَى] مَعَ الْجَمَاعَةِ»[14]

"God's help is with the community."

We are in the best of times and witness an

[13] Ihtijāj, vol. 2, p. 474.

[14] Nahj al-Balāghah, Sermony, 127.

important global event. God has given us success of participating in an epic that divine prophets and Ahl al-Bayt have been waiting to see it. Ahl al-Bayt have been very annoyed, and the Imam of Time has been displaced and has been alone for more than one thousand and eighty years to see a day that their children and soldiers are so ready and powerful to participate in this epic. All the infallible Imams pray for Imam Hussein's pilgrim, and the pilgrim is supported by the prayers of all the Imams, there is no such thing anywhere else in this form.

Therefore, the only delight of the Prophet (pbuh) and his purified Progeny is Shiites. That is why Imam Sadiq (a.s.) in his prayer to God says: The Shiites and pilgrims of Imam Hussein (a.s.) who came to my father's grave, their intention is to delight the hearts of the Prophet Muhammad (pbuh).

Good news of *Arba'een* for the Hereafter

عَنْ عبدالله بْنِ زُرَارَةَ قَالَ سَمِعْتُ اباعَبدِالله يَقُولُ: إِنَّ لِزُوَّارِ الْحُسَيْنِ بْنِ عَلِي يَوْمَ الْقِيَامَةِ فَضْلًا عَلَى النَّاسِ قُلْتُ وَ مَا فَضْلُهُمْ قَالَ يَدْخُلُونَ الْجَنَّةَ قَبْلَ النَّاسِ بِأَرْبَعِينَ عَاماً وَ سَائِرُ النَّاسِ فِي الْحِسَابِ وَ الْمَوْقِفِ»[15]

Abdullah ibn Zurarah narrates: I heard from Imam Sadiq (a.s.), who said: "The pilgrims of Hussein ibn Ali on the Day of Judgment are superior to other people.

I asked: "What is their superiority? He replied: "They enter Paradise forty years before the people, while all other people are in the reckoning and attitude".

[15]. Kāmil al-Zīyārāt, Chapter 53, Hadith 1.

عَنْ مُحمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي عَبدِالله مَا لِمَنْ أَتَى قَبْرَ الْحُسَيْنِ قَالَ: مَنْ أَتَاهُ شَوْقاً إِلَيْهِ كَانَ مِنْ عِبَادِ اللهِ الْمُكْرَمِينَ وَ كَانَ تَحْتَ لِوَاءِ الْحُسَيْنِ بْنِ عَلِي حَتَّى يُدْخِلَهُمَا اللهُ الْجَنَّةَ»[16]

Mohammed ibn Muslim narrated: I asked Imam Sadiq (a.s.): What is the reward for the person who visits the grave of Hussein (a.s.)? He replied: "The one who came to him longing for him is one of the honored worshipers of Allah and he will be under the standard of Hussein (a.s.) until God make them both enter the Paradise".

قَالَ رَسُولُ اللهِ: يا عَلِي! مَنْ زَارَنِي فِي حَيَاتِي أَوْ بَعْدَ مَوْتِي أَوْ زَارَكَ فِي حَيَاتِكَ أَوْ بَعْدَ مَوْتِكَ أَوْ زَارَ إِبْنَيْكَ فِي حَيَاتِهِمَا أَوْ بَعْدَ مَوْتِهِمَا ضَمِنْتُ لَهُ يَوْمَ الْقِيَامَةِ أَنْ أُخَلِّصَهُ مِنْ أَهْوَالِهَا وَ شَدَائِدِهَا حَتَّى أُصَيِّرَهُ مَعِي فِي دَرَجَتِي»[17]

The Messenger of Allah (pbuh) said: "O Ali! I guarantee to one who performs my *Ziyarat* during my lifetime or after my passing away, or performs your *Ziyarat* during your lifetime or after your passing away, or performs the *Ziyarat* of your two sons during their lives or after their passing away, that I will save him from terrors and difficulties of Judgment Day and take him with me to my level".

عَنْ أَبِي عبدالله قَالَ: يَا مُعَاوِيَةُ! لَا تَدَعْ زِيَارَةَ قَبْرِ الْحُسَيْنِ لِخَوْفِ فَإِنَّ مَنْ تَرَكَهُ رَأَى مِنَ الْحَسْرَةِ مَا يَتَمَنَّى أَنَّ قَبْرَهُ كَانَ عِنْدَهُ أَ مَا تُحِبُّ أَنْ يَرَى اللهُ شَخْصَكَ وَ سَوَادَكَ فِيمَنْ يَدْعُو لَهُ رَسُولُ‌الله وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْأَئِمَّةُ؟ أَمَا تُحِبُّ أَنْ تَكُونَ مِمَّنْ يَنْقَلِبُ بِالْمَغْفِرَةِ لِمَا مَضَى وَ يُغْفَرُ لَهُ ذُنُوبُ سَبْعِينَ سَنَةً؟ أَ مَا تُحِبُّ أَنْ تَكُونَ مِمَّنْ يَخْرُجُ مِنَ الدُّنْيَا وَ لَيْسَ عَلَيْهِ ذَنْبٌ يُتْبَعُ بِهِ؟ أَ مَا تُحِبُّ أَنْ تَكُونَ غَداً مِمَّنْ يُصَافِحُهُ رَسُولُ اللهِ؟»[18]

Imam Sadiq (a.s.) said: "O M'uaviyah! Do not avoid visiting the grave of Imam Hussein for the

[16]. Ibid, Chapter 56, Hadith 4.
[17]. Ibid, Chapter 1, Hadith 3.
[18]. Ibid, Chapter 45, Hadith 3.

fear, because the person, who abandons his *Ziyarat*, will regret so much and wish that his grave would had been close to him. Do you not want Allah the Almighty make you among those for whom His Messenger, Ali, Fatimah and the infallible Imams pray? Do you not like to be of those whose past sins have been forgiven, and the forgiveness will be asked for the sins seventy years later? Do you not like to be among those who have died while they do not have sin to be charged for? Do you not want to be among those with whom the Messenger of Allah will shake hands on the Day of Resurrection?

عَنْ أَبِي عَبدِاللهِ قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ أَيْنَ زُوَّارُ الْحُسَيْنِ بْنِ عَلِيٍّ فَيَقُومُ عُنُقٌ مِنَ النَّاسِ لَا يُحْصِيهِمْ إِلَّا اللهُ تَعَالَى فَيُقَالُ لَهُمْ مَا أَرَدْتُمْ بِزِيَارَةِ قَبْرِ الْحُسَيْنِ؟ فَيَقُولُونَ يَا رَبِّ أَتَيْنَاهُ حُبّاً لِرَسُولِ اللهِ وَ حُبّاً لِعَلِيٍّ وَ فَاطِمَةَ وَ رَحْمَةً لَهُ مِمَّا ارْتُكِبَ مِنْهُ فَيُقَالُ لَهُمْ هَذَا مُحَمَّدٌ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ فَالْحَقُوا بِهِمْ فَأَنْتُمْ مَعَهُمْ فِي دَرَجَتِهِمْ الْحَقُوا بِلِوَاءِ رسول اللهِ فَيَنْطَلِقُونَ إِلَى لِوَاءِ رَسُولِ اللهِ فَيَكُونُونَ فِي ظِلِّهِ وَ اللِّوَاءُ فِي يَدِ عَلِيٍّ حَتَّى يَدخُلُون [يَدْخُلُوا] الْجَنَّةَ جَمِيعاً فَيَكُونُونَ أَمَامَ اللِّوَاءِ وَ عَنْ يَمِينِهِ وَ عَنْ يَسَارِهِ وَ مِنْ خَلْفِهِ»[19]

Imam Sadiq (a.s.) said: On the Day of Judgment, an announcer will call out, "Where are the visitors of Hussein ibn Ali (a.s.)?" A large number of people, who cannot be counted by anyone other than Allah the Almighty, will come forward. Then Allah will ask them: "What impelled you to perform the *Ziyarat* of Hussein (a.s.)? They will reply: "O Lord! We went to him for our love for Allah's Messenger and love for Ali and Fatima and to sympathize with him for all that which was committed against him." They will be told: "Here are Muhammad, Ali, Fatima, Hassan and Hussein (a.s.); join them, for you will be with

19. Kāmil al-Zīyārāt, Chapter 55, Hadith 1.

them at their stage in Paradise. Follow the standard of Allah's Messenger (pbuh.)." So they will go to the standard of Allah's Messenger (pbuh), which will be held by Ali (a.s.); they will remain under it, before it, to its right, to its left and behind it, until all of them enter Paradise.

«عَلِيّ بْنِ مَيْمُونٍ الصَّائِغِ عَنْ أَبِي عَبْدِاللهِ قَالَ: يَا عَلِيُّ زُرِ الْحُسَيْنَ وَ لَا تَدَعْهُ قَالَ قُلْتُ مَا لِمَنْ أَتَاهُ مِنَ الثَّوَابِ؟ قَالَ: مَنْ أَتَاهُ مَاشِياً كَتَبَ اللهُ لَهُ بِكُلِّ خُطْوَةٍ حَسَنَةً وَ مَحَى عَنْهُ سَيِّئَةً وَ رَفَعَ لَهُ دَرَجَةً فَإِذَا أَتَاهُ وَكَّلَ اللهُ بِهِ مَلَكَيْنِ يَكْتُبَانِ مَا خَرَجَ مِنْ فِيهِ مِنْ خَيْرٍ وَ لَا يَكْتُبَانِ مَا يَخْرُجُ مِنْ فِيهِ مِنْ شَرٍّ وَ لَا غَيْرَ ذَلِكَ فَإِذَا انْصَرَفَ وَدَّعُوهُ وَ قَالُوا يَا وَلِيَّ اللهِ مَغْفُوراً لَكَ أَنْتَ مِنْ حِزْبِ اللهِ وَ حِزْبِ رَسُولِهِ وَ حِزْبِ اهل‌بيت رَسُولِهِ وَ اللهِ لَا تَرَى النَّارَ بِعَيْنِكَ ابداً وَ لَا تَرَاكَ وَ لَا تَطْعَمُكَ ابداً»[20]

"It is narrated from Imam Sadiq (a.s.) that Imam said: "O Ali, visit (the grave of) Imam Hussein (a.s.) and do not forsake it." Ali asked: What is the reward for the one who visits him? Imam (a.s.) replied: Allah will record a good deed and erase a sin for every step taken by one who performs the *Ziyarat* of Imam Hussein (a.s.) on foot. He will also add a rank to his rank. When he arrives at the grave, Allah will appoint two angels on him who will only write the good that he speaks and not write anything else that he might say or do. When he leaves, they will bid farewell to him and say: O friend of Allah! You are forgiven. You are from the party of Allah, party of His Messenger and party of Ahl al-Bayt (a.s.) of His Messenger. I sweat to Allah that you will never see Hellfire and it will never see you at all and you will not be its prey".

20. Kāmil al-Zīyārāt, Chapter 49, Hadith 6.

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